

Here begyn

neth a booke, called the faule of
the Romaine churche, wyth all
the abhominations, wher-
by euery man may know
and perceyue the dy-
uersitie of it, betwe-
ne the primatiue
churche, of the
whych our
souerayne
Lorde
and
Kynge is the supreme
head, and the ma-
lignant chur-
che a sun-
der.



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EYNGE GOD CREA

Sted all thing and was created
of none, and all thynges was
made by him, and of it selfe cometh
nothynge: Then sayng he
is a thyng, and not onely a thyng, but
the cause of all thynges, Atianastus
dothe wyte, the father is vncreated,
the sonne is vncreated, the holy ghost
is vncreated: Then the father is made
of none, neyther created nor begotten:
The sonne is fro the father alone
neyther made nor created, but begotten
The holy ghoste is fro the father and
the sone, neither made, created nor yet
begotten but procedinge: whych holy
spirite is the comfortor, nor yet, and
inflamer of all faythfull hartes: How
can it the be true that these Antichristes
affirme, sayng that they make
God, and turne agayne and create
him that created them. When the potter
hath made the potte, can the potte
turne agayne and make the Potter?
I speake it by these Antichristes whiche

che say, they can make God euery day
as ofte as they lyst, haupnge none au-
ctoꝛite of the mooste holy scriptures,
but as they wrest it and wyngge it foꝛ
their awn purposes. foꝛ Christ Iesus
at hys last supper toke breade & gaue
thākes, and brake it, and gaue to hys
disciples and sayde, take, eate, thys is
my body: and he lykewise toke the cup
and gaue thankes, and gaue it the sat-
punge, Dꝛynke ye all hereof, thys is my
bloude in the newe testament whiche
shall be shed foꝛ many foꝛ the remissyō
of synnes.

Now to come to our purpose, wher
as these Heretikes doo take auctoꝛite
vpon these wordes: Hoc est corp⁹ meū,
that is to say, thys is my body, dothe
it folow by the holy scriptur that they
whē they haue sayd these wordes ouer
the bread, should creat a material fleshy
bloud, and raynes: yea the selfe same
bodye that the blessed virgyn Mary
dyd beare as these Antichꝛystes saye
they

they do: I do answer no, for whē chꝛist
bꝛake the bꝛead & blessed it, doth it fo-
low that it was his body in dede, and
that ther remayned nomore bꝛeade: yf
ye say no, I answerc nomore do we: yf
ye say yea, then yf the bꝛeade was not
crucified his body was not crucified.
He gaue it to his disciples & thei eate,
dyd they eate Chꝛistes bodye or no: I
meane the very seefe same bodye that
was boꝛne of the virgyn Mary: yf ye
say no, I answerc nomore do we, yf ye
saye yea, then dyed he not for vs, for
how could he dye for vs, whē they had
eaten hym vp afore: but thys woꝛde,
Hoc est corpus meum was the swetest
woꝛde they could fynde ouer in all the
hole Testamēt to bleare mennes eyes
wyth a falsse God, compellynge the
people to knele on theyꝝ knees and
holde vp theyꝝ handes whych is abo-
mynable & detestable Idolatrye. But
here is a question to be demaunded of
these holy gentylmē the God makers:

A.iii.

When

When ye doo make God, whether do
ye make hym at once or twyle & so, ye
say, that there remaineth no material
bꝛade after the consecration, but the
very naturall bodye that Mary bare,
fleshe, bloude, and bone, then dothe it
folowe that we worſhippe a false God
in the chalys, then wyll ye say as Ma-
meles Juglers, that ye consecrate the
very selfe same substance in the wyne
that ye do in the bꝛead, wherby it doth
appere manifestly that ye are false sa-
crllegers, and robbers, and theues of
the laye people: for at Easter ye gyue
the in a dyꝛe body wythout bloude, for
ye gyue them wyne vncōsecrated. this
is ones true and manifeste. But what
wyll these iuglers say: forsoth euen all
they haue sayd, Heretike, heretike: ble-
tyng mens eyes wyth such blynde ex-
amples, sayng euē as there is a glasse
and many faces sene in the glas, so ly-
kewyse may a multitude of people re-
ceyue the substaunce at one worde. Ah
false

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false fayning iuglers: as there be ma-
ny faces (sayeth he) in the glasse & but
one glasse. I answer, yf I se my selfe
in the glasse doth it folow that I haue
a face styll in the glasse and another
in my heede: or when a greate number
of faces is sene in one glasse, it is not
to note that ther are faces in dede, but
the similitude of faces: nomore it is
to be beleued that thys bread is Chri-
stes body that Mary bare, for it doth
represent the body. I would demaunde
thys questyon that I speakynge the
word wyth reuerence might not make
Chrystes bodye aswell as they: They
wyl saye no, wherfore: because you
are not electe and chosen. Make me
answere to thys questyon: dothe the
worde geue vertue to election, or elec-
tion to the worde: yf that ye saye that
election geue vertue to the word, then
I proue the worde of no vertue and
then how can you make God wyth it:
Yf you saye that the worde geueth

A.iiii.

vertue

bertue to election, the I proue that all
men speakyng the worde, may doo as-
much in it as you, for the word taketh
effecte in the spirite & not in the fleſhe
This argument cannot be denyed, ex-
cepte you make God perciall.

Yf a man ſhould demaſide by what
auctozite you make God, you wyl ſay
by the word. Oh crafty Jugglers, god
made the worlde in .vi. dayes and re-
ſted the .vii. day, he made ſunne, mone
and ſterres, he made byrdes, beaſtes,
foules and fyſhes, woꝛmes, ſerpentes,
ſtones, graſſe, earbes, and euery thing
of the ſame worlde, and the ſaine woꝛ-
des that he made all theſe thynges, do
reimayne ſtyll in the Bible, and yet can
not it make none of theſe thinges, nex-
ther bread nor beaſt nor nothing elles,
Ah cōpyng artificers, they can nother
make beaſte nor foules, yet wyl they
make the maker of all theſe thynges,
and ſay they do it by the word, and the
word ymade al theſe thiges remaineth
ſtyll

still in the byble & yet cā they not do it.

Now to come to the word that they make God of: that is, Hoc est corpus meū, which is to say, this is my body. In the .x. of John, Christe saith I am the doze, doth it folo u that he is a doze in dede: no forsoth I thinke. but that a doze is to harde for any man to eat they would haue takē p place of scripture to make god Though christ said: I am the doze it folowethe not that he was a materiāll doze, no more it dothe folow that this worde, Hoc est corpus meū, to be p same body that Mary the virgin bare, it is playne erreure and ye are foule Deceyued: for when Christ said this is my body, that shal be done for you, the worde that he spake was hym selfe, and hym selfe was the word or els must the bread haue ben crucified, as is aforesaid, which I wyl proue by the manifest scriptures. Christ saith in the .vi. of John I am p lyuig bread that came frō heauē, your fathers dyd

eate

eate Manna in the deserte and at deede
but I am the breade of lyfe. So it de=
moſtrateth, that Chyiſt was the bread
whiche was done for vs. But theſe
Gentylmen ſaye that the breade is he.
Nowe is here all the controuerſie be=
twene the Chyiſtians and the Papi=
ſtes. Chyiſt ſayth that he is the bread
that was done for vs, or broken for vs,
the Papiſtes ſaye that the breade is
Chyiſte. Now, howe can we agre: for
we ſaye as Chyiſte ſayth that he is the
breade, and theſe Gentylmen ſaye that
the breade is he. Marke wel the ſcrip=
tures. Paule, ſayth that whiche I re=
ceyued of God, I gaue vnto you. An=
ſwere me vnto this: dyd Paule receyue
any thyng of the Lord but by ſ word?
for Paule was not wth the Lord at
the ſupper to receyue any other thing
You blind creatures wot you not what
ye do: wyl you haue the bloode of the
wytneſ of Jeſus requyred at your ha=
des ſtill.

In the .vi. of John Christe sayeth
the breade whyche I wyll gyue you is
me fleſhe, whyche I wyll gyue for the
lyfe of the worlde. Here you inaye per-
ceyue, that the bread that Chriſt gaue
vs, was his fleſhe: ergo hys fleſh was
the breade, that he brake, whyche was
hym ſelfe, and hymſelfe was the word,
and hys worde was hys body whyche
was gyuen for the lyfe of the worlde.
Then ſtroue the Jewes emonge them-
ſelues and ſayde: How can this felowe
gyue vs hys fleſhe to eate: for they to-
ke it carnally as our cleane ſpyngeryd
gentylmen dothe nowe adapes, thyn-
kyng that they ſhould haue eate him
bp fleſhe bloud and bones. Jeſus ſaid
vnto them: excepte ye eate the fleſh of
the ſonne of mā ye haue no lyfe in you
for whoſoeuer eteth my fleſh and drin-
keth my bloud, hath euerlaſting lyfe.
And I ſhall rayſe hym vp at the laſte
daye: for my fleſhe is very meat & my
bloud is very drynke, & who ſo eateth
my

my flesh & drinketh my bloud, abydeth
in me and I in hym. Nowe I told you
afoze that Chyste was the bzeade that
was done for vs: and euen as the ma
teriall bzead fedeth the body, so thys ly
uely bzead fedeth the soule And Chyst
speketh here of his fleche and bloude
which was offered in sacrifice for our
saluacion & our redempcion, as Ihon
saith, the word became fleche, and we
se the gloze of it, as the onely begottē
sōne of the father: and who so beleueth
this doth eate Chyestes flesh and dzn
keth hys bloud, but not as these papi
stes doo: for they saye that they crasse
hym with theyz teth carnally the same
body that Mary bare. But thei which
receyue hym in a Chyisten communi
on receyueth hym by fayth, for Chyst
sayde. Hoc facite in meā commemorā
tionem: do thys in the remembzance
of me, and who so euet beleuet he that
hys body was done vpon the crosse for
his saluatiō, & that the shedding of his
bloude

bloude is for the remission of synnes,
taken in the remembrance of Chyestes
death, eateth Chyestes body, and dryn-
keth his bloude spiritually.

This doctrine taught he at Caperna-
na, his disciples hearinge these wo-
des & sayd, this is a harde sayng, who
may abyde the hearing of it? Ie^s per-
ceiuing thei murmured therat, he said
vnto the, doth this offende you: what &
yf you shall se the sonne of mā ascende
thether wher he was befoze. It is the
spirite that quickeneth, the fleſhe pro-
fiteth nothing. But our papistes saye
no to y^e, they say that it is the fleſh that
doth al thynges in they^r ministration
and they say trewer the^m they be a ware
of, for they take al thynges carnally and
fleſhly as the Romiſhe father dyd be-
foze. But becauſe they wil wrest y^e ſcrip-
tures carnally to the vpholding of the
faulſe ſacrifice and blacke god, to whō
they comyt ſo muche ydolatrie, I wil
ſpeake moze of my ſacrifice in another
place

place. Christ sayde I am the vyne, is
it to be taken that he was a matervall
vyne: noforsothe, lyke wyse by thys
woorde myght they haue taken the gra
pes of the vyne tree and carped them
vp to the altar, and so when he was
in his maskynge garmentes and bre
thed ouer them, as he dothe ouer the
breadye, and saye I am the vyne, and
so minister it to the people and make
them beleue it were God, and that he
hadde made God. But theye take the
scriptures as the Romyshe father toke
the auctorite of Peter, and that the
key whych Christ gaue vnto Peter
was a matervall keye, suche as men
do open theyr doers withe all, whiche
was playne to be false. for the keye of
heauen gates is the worde of God:
whiche openeth the conscience of men,
of the hartes of men wher the holy spi
ryte taketh place: So lyke wyse where
as he saith, this is my body, it foloweth
not that this materiall breade is his
body.

body, but the worde is very God, and
that he brake amonge them. In the be-
gynning was the worde, and the word
was wyth God, and God was the
worde. And the Jewes came to hym
and asked hym what was hys worde?
And he answered, my worde is euē my
selfe. Oh ye blynde bullardes that you
wyl take the scriptures carnally as
your Romaine father dyd.

Paul saith in the .x. chapter to the
Cozinthians, do you not knowe that
the breade that he brake is the parta-
kynge of the bodye of Christe: Do ye
not knowe that the cuppe of thankes
geuyng is the partakynge of the blo-
de of Christe: Oh Paule Paule thou
were not the Popes frende nor none
of hys minysters, thou myghte aswell
haue sayde, Doo you not knowe that
that the cuppe of thankes geuyng is
the bloude of Christe: but thou sayeste
the partakynge of the bloude, and the
partakynge of hys body nowe is one,
and

and the thyng it selfe is another.
Well, I say no more but let it passe,
and putte the faulte in Paul and call
hym Heretyke, and saye that he dothe
erre. But these Gentylnen saye they
can not erre: they wyl haue it fleashe,
bloude, bone, and bzeade. Let them ke-
pe thys oppnyon, and mynyster it to a
dog, and then may it be sayde, that the
dog receyue god: for yf it be receyued
in the fleashe and not in the spirite loke
where it is mynystred and there it is
receyued, it can be none otherwyle: for
Christe sayth he that eateth my fleashe
and dzyrketh my bloude hath euerla-
stynge lyfe. Answer me to thys que-
stion: the wycked haue not euerlasting
lyfe, haue they: yf ye saye they haue no
euerlastynge lyfe, ergo the wycked re-
ceyue hym not, and the is not the same
substance there, for yf it were there, all
thiges might receiue him, yf he be not
receyued in spyrite and by faythe, but
onely in the substance, that you would
haue

haue hym for your awn profyte. Then
saythe the Pappste; what wyl you
haue a playner thyng than these wordes:
Hoc est corpus meum, this is my
body: I answere no, it is to playne for
your profyte, seynge you wyl be ther
at hoost agayne, I wyl make it more
playne.

Christe sayth in the. xv. chapter of
Luke these wordes: he toke the childe
and set him harde by him, & said to the,
whoso receyueth this childe in my na-
me receiueh me. I wil take this place
of scripture, and take you your place
whiche is this, whosoever receyueth
this breade receyueth my body. Now
putte these togyther, whosoever recep-
ueth suche a chylde in my name, recep-
ueth me, & he that receyueth me, recep-
ueth him that sent me. Now saye you,
haue not I as good auctorytie of the
scripture here, to saye, that he þ recey-
ueth a childe, receyueth God, the same
substaunce þ Mary bare, euen as you
haue to saye, the breade is God, the
B. l. same

same substance that Mary bare, for
you say whosoever receyueth þe bread,
receyueth hym, and I saye, whosoever
receyueth a chyld receyueth him, and
as much doth one scripture make with
it as the other: for as the body is fedde
wyth materiall breade, so is the soule
fedde wyth spiritual breade, that came
downe from heauen. And euen as a
chyld is ful of innocencie, so are they
whych be mete for his kyngdome:
then whosoever receyueth one of these
lytle ones, receyueth hym. Moreover
Christe sayth in the .xxv. of Mathewe
loke what ye haue done to the least of
these my brethren, that haue ye doone
vnto me, meanyng it by the poore peo-
ple. These wordes make as much for
your purpose as Hoc est corpus meum:
you take it as carnally, as you take
the institution of Christes Supper,
what soeuer you doo to the leaste of
these lytelons, ye doo it vnto me. Now
this standeth in effecte, yf we woulde
beleue

beleue that euerye pooze man that we
gyue almes to were dūine, as they do
beleue that euerye cake whyche they
speake the word ouer were made god.
I wyll not iudge wythout scriptures
as they doo, but as God shall iudge
me; I wyl speake the truth as I do be
leue, and as euery Chyste man ought
to beleue.

Nowe to the scripture agayne, in
the.xi.of Iohn. When Iesus came to
Bethany and hadde rayled Lazarus,
they made hym a supper, and Mar-
tha serued them. Mary toke a poude
of oyntmente of pure Nardos and a-
noynted Iesus fete, and dreyed them
wyth her heere. Then sayd one of hys
disciples Judas Iskaryoth: why was
not this oyntment selde for .ccc. pence
and gyuen to the pooze: thus sayde he
not that he cared for the pooze, but be-
cause he was a thefe as other theues
nowe adayes be, and hadde the bagge
and bare that whyche was gyuen.

B.ii.

Marke

Marke now sayd Iesus, let her alone,
the pooze haue you alwaies w you, but
we you shall not haue alwayes. There
he lyeth and it be as mayster person
sayth. for he sayth that he maketh hy m
euery day when soeuer he lyst. Chryst
sayth, ye shal not haue hym alwayes,
but master person sayth the contrarye
for he saythe, he hath hym euery daye
when it shall please hym, nowe one of
these two muste lye, whom thynke you
that it be that is false? I thynke it be
Chryste: for these holy gentylmen saye
that they canot lye nor erre. Oh sayth
doctoꝝ Dūns, even as a man lyghte
manye candels at one candell, and the
lyghte not lessened: so maye we conse-
crate many hostes, and mynister them
to many people, and it but one God.
Here you not what a poze shyft doctoꝝ
Dūns maketh heare to bleare mcs eyes
wyth all, but it wyl not serue: for yf
ther were many candels lyghtened at
one candell, and then all the candels
when

whē they were lyght were but one can-
del, thē myght it serue your turne, that
whē you serued many hostes to many
people, that euery one of thē to receiue
god, and yet but one remayning. But
when these candels be lyght, euery one
is a candell by hym selfe: so euery one
of your hostes must be a god by hym
selfe oꝛ els your argument is of none
effect. Thē yf euery mā receyue a god
by him selfe, then we haue many god-
des, foꝛ the breade is not broke as we
shoulde do reuerently in memorayl of
Christes dea th: foꝛ eue as many gray-
ues be in one lofe, oꝛ in one pece, so are
we many mēbres of one body, kny t in
a Christiā cōmuniō oꝛ bꝛotherly loue,
but we haue it not so: euery one recey-
ueth a suppe alone as Judas dyd, foꝛ
haue euery one a cake by hī self that is
no cōmuniō kny t e in vs as mēbres of
one body, but they suffer the people to
knock on their breast kneli ge on theyꝝ
knees, noth ing declating y merites of

B.iii.

Christes

Chyestes death, but tell the it is fleshe
bloode, bone, and raynes, the same sub-
stanc that Mary bare, braulynge these
wordes in latin: Corpus domini nostri
Jesu christi nunc custodiat corpus tu-
um et animam tuam in vitam eter-
nam. What lesson do the people learne
at these loperdes for they edyfycayon
nothyng but to worship false Godes
and euen as Judas sold the lyuinge
God, soo doo these false Ypocrytes
sell they God for mony, and yet was
Judas honister man then they, for he
solde hym for .xxx. pence but these gen-
tylinen wyl sell hym for a penny, wher
fore I prayse Judas more then they,
for a good thyng is worthy to haue a
good price. But the they vse one subtile
poynte more then Judas, too make a
greate many of Godes, and sell theym
to all people, and compelleth them and
byndeth the by a law to bye them whe-
ther they wyl or not, or els to burne
them to ashes, or hange them. This
is

is the surteſt poyn-
tes that Antichryſte hathe, and yet he
hath poyn-tes innumerable to the di-
ſtruction of Chryſtes church, and to
the vpholdynge of hys awne church,
whych is of the deuyl, to bynde ſuch
greuous burthens, and to ſyt ſo dep-
in the conſcience of men, diſpiſing the
ſeate of Moyses, and climeth vp to the
ſeate of God, and wyl ſytte in mennes
conſciences, which ſeate dyd they, fa-
ther Lucifer couet to ſyt in, and ther-
foze was he throwe downe into the in-
fernall partes of the earth, and ſo ſhal
they wyth the greate whoze of Baby-
lon they maſtres, where there is a la-
ke of fyre and brimſtone prepared for
them as ſayth the ſcripture.

Oh how tolle they they belles and
tynge them, ſo they chyme and iangle
them, and knyll them to call the peo-
ple to ydolatry. But yf ther be an ho-
neſte preacher to declare the worde of
God, no man ſhall haue warnynge of

B.iii,

it

it. Oh Babilon Babilon, all the blood
of the wytnesses of Iesu Christ fro the
creation of the world to the ende of the
world, shall be requyred of thee, and
thy minysters, for the cungerers that
cungereth deuyls be more godly then
ye are of the whoyrthe churche. What
diuersite is betwene thes callers that
wyl cal a spyte into a cristal stone & so-
me wyl call hym into hys nape, and
some into a glas: but you wyl cal christ
into a pece of bread, & say you can haue
him whē you lyst to saye, Hoc est corp⁹
meū & wyl make the people beleue that
Christe hathe bowed hym selfe to be
Iugled into a pece of breade at theyr
callng or request of the great whoyr-
masters, that weareth y beastes mar-
ke making the people beleue that they
make hym to obey to their iuglyng by
these wordes: Hoc est corp⁹ meū. And
yf thys be trewe, they be more worthy
to haue prayse, then Christ: for he that
maketh

maketh a thyng, is more worthye of
praise then the thyng that is made.

But good people, marke how they
applye thys blessed worde that Christ
spake at hys last supper to theyr awne
purposes. Nowe to oure purpose.
Christ sayth in y^e syrt of John he: that
eateth my body and drinketh my blood
hath eueraastyng lyfe. And were me to
this. Then all they that donot eat hys
body, & drink his blood hath no euer-
lastyng lyfe: so, yf they that eate not
hes body shoulde haue eueraastyng
lyfe as well as they that doth, it were
of no necessitie to be receyued of anye
man. Then muste it nedes be, that all
they that haue not receyued it hath no
eueraastyng lyfe: then all these that
hathe not receyued it, be dampned. If
it be the same substance that you wyll
haue it to be, and thus by these means
shal al innocēt chyldre be dāned which
haue not receyued it, and then are you
detestable the ues and soo shall you be

be proued; by any of bothe the wayes
take whiche you lyst, that makes best
for your purpose, and ye shall be pro-
ued errant theues to God and to hys
christia flocke. Moreover what an in-
tolerable thynge is thys to se one of
poure monstrous marke standynge
at the altar in players garmentes tel-
lynge a straunge tale to the deed wal-
les in a fozen language which few me
understade, nor you poure selues wo-
teth not what it meaneth, and ther you
make a false sacrifice to the great god
Belcifer for the soules departed, hol-
d yng vp two false Gods, one of bread
and another of wyne, compellynge the
people to commytte ydolatrye and to
knele to them, holdynge vp theyr han-
des.

Loke in the seconde commaunde-
ment. Thou shalt make to thy selfe no
grauen Image, neyther shalt thou
bow to them nor worship them. What
aduersitie is betwene pryncynge and
gra-

graupnge. Thon podyngmaker wyl
pynte a thousaunde of youre gods in
one day betwene a payze of perôs, and
when you haue babled and mumbled
vp your Masse, that is to say, eatē vp
all, and dronke vp all, then you turne
bp the botom and blesse vs wyth the
empty cup, and byd God be wyth vs,
oꝛ elles, tell vs that all is done.

Yf a man shoulde demaunde the
vertue of your Masse, you would say
it taketh away synnes, foꝛ you make
there a sacrifice foꝛ synnes, and ye saye
the vertue of it is, to take awaye syn-
nes. Yf I durst be bolde wyth you in
that, I wyl proue that you are false
lyers, foꝛ ye saye when a man is con-
fessed of you, and that you gyve hym
absolutyon, he beyng penitente, then
is he cleane remytted and forgeuen,
thē how can thys that to your Masse
can take away synnes when ther is no
synnes to be taken awaye, foꝛ ye haue
absolued hym of hys synnes by con-
fession

cession befoze: then is there no synnes
foz the masse to take away, foz cōfessio
that these haue robbed your Masse of
the synnes that he shulde take a way.
Alas good Juglers lern to play clener
and gette you some craftier bores and
Juglynge styckis: foz the world begin
neth to spy thls gere, therfoz study som
newe knauery knackes foz these wyl
serue no longer: foz God wyl be true
foz the prophet Jeremi sayth cursed be
the corne that groweth to be wo:shyp
ped: then maye we saye cursed be the
minister that makes the corne God o:
makethe a God of corne, foz you haue
broughte the people into suche a trade
that when they haue sen them play lest
me o: sest me uot, the spilly soules wyl
saye: I thanke God I haue sene my
maker to daye. The false theues wyl
heare it, and reioyse they are so blynde.
Alas it is abominable maker that can
not kepe hym selfe frome mothes, nor
from mowlynge, nor yet frome: putty-
fyng

putrissi ynge, noz fraine rotynge, noz
from cattles, noz myse. God kepe all chz
tians from suche a maker, to beleue
of suche a falle God.

The fygure of the olde lawe dothe
shew what your Gods be. The pzistes
made the kynge beleue that the great
God Bel dyd eat bp al the calves and
shepe that were offered on the aultar,
but the pzistes and theyr women and
chyliden dyd eat bp all in the nyght.
Thus they continued tyll Daniell cam
and told the kyng that. B. I was a false
God, and that the pzistes dyd eat bp
all them selues, and so Daniell tryede
it, which syfted ashes bp aultar wher-
by theyr fote steppes wer spyed. Take
hede for yf Daniell haue ben wyth the
kyng (as no doughte he hath) (suetly
he hath bewrayed your great god Bell
wyth the clenesyftede ashes and flowze
whiche is 'the worde of, Gode syfted
frome youre counthe beggetye and
traue

trashe: and yf Daniell haue tolde you
that ye eate vp all youre selues, then it
wyl cause him to strawe the sifted as-
hes that your fotinge may be espyed
as it is I haue no doute, for you eate
vp all your selues, and make vs bele-
ue that we be partakers, and haue
parte of youre sacryfice, but we haue
nothyng but the blessing of the empty
cuppe. Ye vndertake to make a sacry-
fice for the synnes of the people for
money, making thim beleue, that they
are partakers of youre holy merites.
But Saynt Paule sheweth what ef-
fecte your sacryfice is of. In the. vii.
to the Hebrews, he sayeth, yf perfectio
came by the p[re]sthood of the Levite,
what nede a hygher P[re]ste to come
after the order of Melchisedech, to
offre vp hys body and blood in sacri-
fice ones for all: Marke thys worde,
(ones for al) they are madde with that,
for they woulde not haue that sacry-
fice that Chyste offered suffyciente
wyth-

wythoute theyr maskynge garmentes
shoulde playe theyr partes, as I sayd
before to the greate God Multiber,
constrayned by a law in payne of deth
to the beast. But it is muche lyke as
one shoulde holde vp a blacke cap and
saye, what is thys? another wyll saye,
it is a cappe, another, thou lyste, it is
a cushynge, a cushynge: howe can
that be? forsothe thou muste beleue it
is a cullio or els thou shalt dye what
coloure is it? mary blacke, no thou
muste beleue it is whyte, or elles it is
not: soo it is muche lyke suche a wor-
thyfull matter, but the estimation of
it is greate and hyghe, and that is the
thyng. Whych people styckethe at.
But Chryst sayth & whych, is hyghest
esteemed emonge men is abomynable
before God: marke this wel and iudge
you whether there be any thyng vn-
der heauen so hygh esteemed before me
as thys, that they all the Sacrament
or God in forme of breade.

I haue red from the begynnyng of
the Genesis to the ende of the Apocalyp
ps, and I coulde neuer fynde noꝝ rede
of any suche God in forme of breade,
therfoꝛe it is a straunge God foꝛ yf it
were an acceptable god, we shold haue
hearde some thyng of hym in the scryp
ture. Marke the fygure of this place
in the scriptures: the .x. Exod. Galat
hiās the .iii. of Exod. xxxii. These men
receaued the woꝛde of lyfe to geue vnto
vs vnto whome our fathers would
not be obedyent, but thurst hym from
thē and in theyꝝ hartes turned agayn
into Egypt, and sayd vnto Aīō, make
vs Gods to go befoꝛe vs, foꝛ we can
not tell what is become of thys Moyses
that broughte vs oute of the lan
de of Egypt, and they made a Calfe
at the same tyme and offered sacryfy
ce vnto the Image and reioysed in the
woꝛkes of theyꝝ awne handes. But
God turned hym selfe and gaue them
vp. Note thys fygure of the Olde
testa-

Testamente is fulfilled in vs now
adayes, for we wyl not styke to the ly-
uynge Christ the which hath brought
vs out of the bondag, but sape here is
Christe, and there is Christe. Some
would haue saynt Raynolde saynt Ro-
bert, a nother Mary Magdalyn and a
nother would haue saint Helen. Then
came Anastacius the greate heretyke
and broughte in Mahumetes Alcaron
and out of that he inuēted al this great
Idolatrie, for he was the fyrste that
made the lyftringe vp of theyre blake
God, whiche they call the sacraments
whiche fulfylleth or beareth y figur of
the goldene calfe, where the scripture
sayeth, they made them godes of there
own handywork, or the workes of theyr
owne handes, and therefore God tur-
ned hym selfe from them, lyke wyse wil
the Lorde forsake vs, for abominable
Idolatry.

In the vii. chapter of the Actes of
the apostles. C. i.

the Apostles sayut Steuen sayth that
God dwelleth not in temples that are
made wyth handes, nother is he wor-
shypped wyth manes handes as thou-
ghe he had nede of them. I demaunde
whether saynte Steuen were a man
of God or no: yf Steuen were of God
poure ministers are of the deuyl, for
they saye he dwelleth in temples made
wyth stone which is the handy workes
of men, and there theye haue hanged
hym vp in the boxe, so longe that some
tyme he es so mouldy that he styuketh
that no man may abyde him, and if he
dwell in theyr Synagoge they saye he
both is not yet ascended. Let vs str-
pke of half our Crede and say I beleue
in God the father allmyghty and so-
forth tyll we come to the place that he
dyd descende into the Infernal partes
of the earth, and rose the .iii. day from
death, and after the pope and hys mi-
nisters gate handes on hym and han-
ged hym vpon the altare and ther he,
hath

hathe hangede ever syns . For yf they
haue hym as they saye they haue, he is
not yet ascended , and then let vs saye
but half our Crede: for our crede sayth
that he ascended vnto heauen and syt-
eth on the ryght hand of God the fa-
ther almyghty, and from thence he shal
come to Iudge the quicke and the deed
therfore awaye with halfe the Crede
and blame the heretikes that made it
for it wyl not els serue your turn, and
when we saye our Vater noster let vs
saye, Our father whych art on the aul-
ter holowed be thy name, and so forth
ye must hau these trickes or eles it wil
not serue, for al falsynge, brasynge, buz-
nyng, or indyptyng: for the kyngdom
of God is at hande, you wyl not scar-
che scriptures, youe are of suche peruer-
se myndes , for yf you woulde, you ne-
ded no further for this purpose

But vnto the .xviii. of the Apocalyps
in the Reuelacione where he saythe.

C.ii.

come

come a waye from her my people leaste
that ye be partakers of her sines, leau
ye receaue of her plages, for her sines
are gone vp to heauē, and the lord hath
remēbzed her wyckednes, & rewarded
her euen as she hath rewarded you, gy
ue her doble accordyng to her workes
and poure in double into the same cup
whiche she fylleth vnto you. Thys he
meanethe by the greate whore of Ba
bilon, withe the whiche the prynces of
the earth haue committed fornication,
whiche is all these fables, and sacrifices
that you call the sacramentes. And the
beast that beareth it is the Bysshop of
Rome, and they that were the beastes
marke, ar the prestes with theyr shauē
crounes. What shuld a mā make curio
site, but I go playnto worke, the angel
byddeth me come a waye, lette vs flee
from it, and spyt at it, for it is abomi
nable to defende it by the scrypture,
but by a lawe to kyl me as these lusty
champions

champrons dothe euerywhere in the
Popes quere: Doue in double (saith
the Angel) that she fylleth vnto you,
dyspyle her as I sayde before, fle
from her, holde nomore vp your han-
des to her, tell youre Chystryan bre-
thren that it is Idolatry, offre no mo-
re there, bye no more of here wares,
but crye awaye wyth her, for her pla-
ges shall come at one daye, Death and
sorowe, and she shall be brente wyth
fyre, for stronge is the Lorde whyche
shall Iudge her, and the merchaun-
tes of the earthe shal wepe for her, and
wayle ouer her, because no man wyl
bye her wares anymore, the wares
of Golde and syluer, and of Precious
stones, of apparel, sylke, and purpule
and Scarlet, and all tymber wokes,
and al maner of Iuery, and all maner
of vessels of moost precious wodde, of
brasse, and of yron, and Synamonde
and odors, opyntmentes, and cranken-
sence, wyne, oyle, & fyne flowre, wheat

cattel, and shepe, hoxses, and chariotes
bodies and soules of men. Oh what
godly wares they ar to sel, marke the
wares they haue, and heare what the
worde of god sayth to it, the vertue of
them, and the holynes of them, shall be
so known, that no man wyll bye them
any moze. And the people knew what
abominable knauetye were in it, they
would crye out of it, they haue comaū-
ded that we should not suffer, and no
moze I wyll, for the fyne flowre is no-
thyng but the batter that John Do-
dyngmaker maketh for the bodynges
they gods. Thys is a monythyng, e-
very plowman maye vnderstande it.
But what wyll our byshops do nowe
agaynst leude: sende downe preuely to
theyr compytaries and preistes to exa-
mine the people streightly of theyr be-
leue in this blacke god, which they cal
the sacramente of the altar, and to byd
them beware of these new felows whi-
che opeeth theyr fained holynes, for al
thyng

thyng is holye that these Gentylnen
hathe. Marke they? superstition that
they haue bled and doo vse dayly, for
when the caruers had the Images in
they? Shoppes they coude doo no my-
racles, they were neuer holpe tyll these
Gentylnen had gotten them into their
houshe churche: no? the goldsmith,
when, they had made crosse the tyme
that they haue them, there is no holp-
nes in them, but when these Ipocty-
tes ones synger them, they muste be
bothe capped and kneled to, and they
them selues wyl goo bellowpuge and
blyerynge after these false goddes. No?
the chalyse in the goldsmethes shoppe
is of no holynesse, tyll these gentylmē
haue gottē it, & thē they crye: Noli me
tangere, touche me not; no? touche it
not, for we haue holper then you. No?
the oyle Olpue, no? the Oyle Exceto?
wyth oyle debape is of no holynes no?
serueth for nothing but to make opnt-
mentes for soze Legges, and other

Colitt.

Dyl-

Dyseases, tyl these gentylmē haue gotten it to theyꝝ Synagoge of Sathan (as it is vsed) and then putte a lyttell hartowes greace and creme to it, and than it must be put into a Crysmatory, and borne wꝛth a fyne towell, and of no lesse valuation but to be kneled to. Noꝛ the holy water is neuer called holy, tyl they haue cungered it. God blessed both water and lande, and yet coulde he not make it so holpe as they can. Noꝛ the breade is neuer holy tyl they haue it. Noꝛ these cakes of John Bodynmakers makynge whych they call theyꝝ syngynge breade, is not holpe noꝛ of no vertue, tyl these chattering charmeres haue charmed it wꝛth the worde of holy scripture, the which makethe nothyng for theyꝝ purpose. And then of no lesse value thē the very materiall body, fleashe and bloud: that Mary bare, whych is as false as God is true, the whych I haue declared before, and much beggerly more. the

I will reherſe, after they haue gotten
them into theyꝝ whoꝝſhe churche, ma-
keth the people to commyt Idolatrye
by bowynge and knelyng to ſuche
trumperye and traſhe. They are the
mooste abhomyable whoꝝe mayſters
and theues vnder pꝛetēce of theyꝝ who
ꝝſhe bowe, and fayned holynes, that
is vnder heauen, foꝝ they maye abyde
whoꝝedome, bawdyꝝe, blaſphemynge,
fghtynge, bꝛaulynge, manſlaghter,
and theſte wyth ſodomiticall beggery
wyth a thouſande moꝝe of abominable
vyces, better then the eternall Teſta-
ment of God, foꝝ all theſe vyces afoꝝe
ſayd is cuſtomely vſed in the high in-
teſtytes of Antichꝛyſtes churche, and
the faythful membyꝝes of the ſame vn-
punyſhed. But let any creature hūger
and thurſte to learne the holpe ſcrip-
tures to the amendement of theyꝝ ly-
ues, they wyl crye and cdoꝝe, and wyth
capōs and pꝛeſentes to the iudge and
Juſtes, and to gentylynē of the cōūtre
whych

whych they knowe blynde, and not
sene in the scriptures, and they shall
trouble the pooze men, and bere them
from place to place, wyth wyttes, cy-
tations, suspensions, and excommuni-
cations: They wyl flocke hym, and pre-
sent hym, flander hym, and belye hym,
they wyl ryde vp to the counttary and
complayne of them that they set al the
country on a roze, when the pooze man
can better be ruled, and moze gladlye
then some of them ca rule them selues.
But marke thys as a generall rule,
whosoever loueth the scriptures, they
hate hym, he that prayseth it, they wyl
flee from hym, he that prayseth it, they
saye wyl dyspraise hym, he that spea-
keth well of it, they wyl speake euyl of
hym, he that saith the scriptures ar ho-
ly and good, they wyl repozte some
thyng of him detestable and deuylish:
yf you wyl banyshe a preste, your
house bye a bible or a testamēt and he
wyl neuer come there after, yf a parish
wyl

wyll be ryd of a noughty curate, dꝛyue
out all the whores, and punyssh whoꝛ=
dom, and he wyll outhet cooꝛse awayne
hys benefyce, oꝛ elles bye a Lapidatiō
Yf any pꝛynce wyll haue peas in hys
region: let hym banyshe all bishoppes
out of hys pꝛyue counsaill, excepte thet
haue forsaken the whoꝛe of Babylon
and all her ware.

Euery Chꝛistē hart, and euery true
subiecte knoweth that god hath com=
maūded all mē to obey the oꝛdynaūce
of mā, as to the kyng, as supreme heed
of the pꝛimate church, that is to say,
ouer the cōgregatiō of chꝛistes people
knyt in a chꝛystian communion, of the
whych church Chꝛist is hē heed. Secōly
the kynges excellent mayesty, here in
earth immediatly vnder god is our heed
gouernour: expulsyng pope w̄ all his
trūpery, sytting in Chꝛistes place wher
Chꝛist hath set hym, & as I sayde afo=
re we all to be in a bꝛotherly loue vn=
faynedly to obeye hys grace wyth ho=
nour

houre and reuerence, that whyche is
dewe by the doctryne of the scripture,
and so to receyue the institution of the
supper of the Lorde (whyche they call
the Sacrament of the altar) in a chry-
stian communiō. Euen as many gray-
nes are in a lofe, so are we lykewyse
many members of one bodye, and who
so beleueth that Chyestes bodye was
broke for hys saluatiō, that the sprin-
kelynge of hys precious bloude was
for the remyssion of hys synnes, and
that his body and bloud was an only
sacrifice for the synnes of the worlde:
Receyvyng this breade in remem-
brance of Chyestes mercyes, receyueth
Chyestes body and drynketh Chyestes
bloud in spirite and lyfe. For as a mā
when he maketh an obligation & put-
teth to this seale, so Christ our sauy-
our take bread, and brake it, in token
of hys promyse, that whosoever bele-
ueth that hys body was an only sacri-
fice for hys synnes, shall obteyne the
fru.

fruytion of hys gloze, takinge it as a
representation, sygnification, or a me-
moriall. The breade dothe but repre-
sente, the sygnification is oure fayth,
the memoriall is to remember hym in
our recepyunge, haupnge the merytes
of Chrystes death preached and decla-
red vnto vs, and this is the institutio
of Iesus Christ, as the Apostles vled
to minstre it in þe pꝛimate churche,
with many other thinges that I haue
to declare, but for lacke of tyme, which
these Antichꝛystes haue abused, as is
aforesayde.

wherfore let vs praye for the pro-
perous health of our souerayne Lorde
the kyng to endew hym wth hys holy
spirite, to procede euen as he hath be-
gon to overcome the great Antichꝛyst
whych he made not a peece of a churche,
but a whole church, for al that is in it
hath brought out of fashon: And lette
vs pray for all the Lordes of hys cou-
sail, that God maye graue them hys
holy

holy spirite to set out hys honour and
gloze, Amen.

Good reader instructe all me what
thys boke teachethe, and that none of
the people whiche be ignozante, doo
murmur agaynste none of the actes,
that the kynges mayesty hath set out:
foz no doubt he hath as godly gonev
nour as euer reigned ouer any people
in the world, and would the wealth
of h kynges true subiectes. And

I take God to wytnes thys

that I haue sit furthe is

not done foz any ma-

licious mynde that

I haue, but to en-

structe my chy-

stian brethre

wyth the

talent

that God hath ge-

uen me.



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